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POPERY.
ANATOMIS'D,
OR THE
PAPISTS
Clear'd from the False Imputation of
IDOLATRY.
AND
REBELLION,

In a Letter to a Friend.

Printed in the Year MDCLXXXVI.

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In a Letter to a Friend.

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To the Reader.

Reader,

THe Fanatick Party are Represented in this Paper as having no Church, no Religion at all. For the proof whereof, I can but refer you to their Meetings; where you shall find them instructing His Majesties Subjects how to Pray without the Lords Prayer, Believe without the Creed, Repent without Confession and Absolution: How to get an Interest in Christ without Loyalty to the King, without Obedience to the Church, or due Restitutions; Nay, without believing any such thing as One Holy Catholick Church; And to have Charity for Turks, Jews, Atheists, Pagans, Libertines, or any body, but Papists. You shall find the whole Mystery of their Sermons wrapt up in Sounds, Ambiguities, and Generalities, to catch People by the Ears without any meaning in the World beyond amusement and imposture. You shall find them crying aloud, Friends leave your sins; But whispering, Boys stand to your Arms, Inveighing furiously against Popery, and yet so ignorant what Popish Religion is, that I dare affirm not one of a hundred has ever so much as seen a Missal, a Breviary, a Ritual, a Trent Catechism, or Pontifical, which are the Authentick Books of the Church of Rome. And (which is worst of all,) undermining the Church of England

To the Reader.

England; For His Majesties Subjects (especially the Commons) being distracted with fears and apprehensions of Popery, are very apt to conclude themselves not safe from the dangers of that Religion, without running some steps further towards Presbytery, Independency, or Anabaptism; as was apparent in the years Eighty, and Eighty One, when the Commons at Westminster and Oxford, (tho' professing the Church of England, yet, to secure themselves against Popery) thought it their best policy to comply and joyn Interests with Fanaticks. Witness the Association.

But I hope two things are manifested in the ensuing Discourse. First, the consequence of charging the Papists with Idolatry; and That to the Church of England. Secondly, the ill Service it does to His Majesty, because manifestly tending to alienate the Hearts of His Subjects, and incense the Rabble, whose ungracious temper cannot love the Person, whilst they hate the Religion of the Prince.

I pray call to mind what Doctrine it was that sent so many Thousands into the Field against the blessed King CHARLES the First. Was it not Popery, Popery? The very same that sent so many Bloody and Sacrilegious Canibals to Monmouth, upon his Landing at Lyme, and created so many other Enemies to King JAMES the Second, as only waited their opportunity, and expecting the Rebels success to shew themselves.

So that if Monmouth had prosper'd, then perhaps
some

To the Reader.

some Preachers (whose Character is Loyalty) had found too late by their Harangues against Popery, they had done the Papists business, and their own too. They had found that the same Texts and Reasons would serve turn against the Hierarchy of Arch-Bishops, Bishops, Deans, Arch-Deacons, as effectually as against the Pope and his Clergy; Against Bishops Lands, as well as against Abby Lands; against Tythes also as grievous to the People. That this Text, Stand fast in the Liberty wherewith Christ hath made you free, (when Ferguson had the handling on't) would do as well against Prelacy and its Ceremonies, as against Popery and its Ceremonies. And this Scripture (the hour cometh, and now is when the True Worshipers shall Worship the Father in Spirit, and in Truth, for the Father seeketh such to Worship Him) would serve to casheer all Liturgies and Forms of Prayer as well as the Mass.

Thus the Church must have been Reform'd by Monmouth and his Vicar-General Ferguson. And all in pursuance of this blessed Principle, that every Man, though never so unlearned, must be allow'd a Judgement of Discretion, to Read, and Understand the Scripture for himself, so as not to pin his Religion on the Sleeve of the Church. Which Principle being once receiv'd with the Multitude, I see not how any Church can stand against it.

Nor would it help us to say the Church hath a Judgement of Direction, or a Judgement of Authority where-

To the Reader,

to every Man is bound to be Obedient either actively or passively; that is, if we cannot think as the King and Church would have us, we must submit and suffer; To which Ferguson would have answer'd, that then there can be no Reformation, no turning out of Popish Prelates, nor Alienation of their Lands, if we must be surely passive under the Authority of a corrupt Church. Yes, he would have told us plainly in the Language of Corah, Dathan, and Abiram, will ye put out the Eyes of these Men? Will ye allow them to read God's Word, and then debar them the use of their Understandings, or liberty of their Consciences? What (saith he) shall we tolerate a Sinful Superstitious Common-Prayer-Book, the very dregs of the Mass, when it is in our power to suppress it?

Hence you may see the consequences of the Fanatical Principles of Reformation; and the vanity of this thing called Judgement of Discretion, allow'd to all sorts of Factious and unbelieving People; that Mischief, Schism, and Confusion, are as inseperable from it, as Fire from a Flint. I should think Two things requisite to a Judgement of Discretion, Learning and Modesty, both which are wanting to very many of your Trading People. Farewel.

POPERY

ANATAMIS'D,

In a Letter to a Friend, &c.

Sir,

I Have sometimes told you my Opinion concerning some late Sermons, which (endeavouring to prove the Church of *Rome* *Idolaters*,) do undermine the very Foundations of the Church of *England*. And I remember I expressed my Reasons after this plain manner.

First, For the Church of *Rome* to teach and practice *Idolatry*, (material or formal as you distinguish) and at the same time to be a Christian Church, or any part of Christs *Catholick Church*, is past my understanding.

2. That *Idolatry* is a fundamental Errour, and destroys a Christian Church, as certainly as one Mortal wound kills a man.

3. If the Church of *Rome* be no Christian Church,

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then

then, the first Protestant Bishops receiv'd their Orders from a dead hand; which to my apprehension, makes nothing for the interest of the Church of *England*.

Then I proceeded to tell you my thoughts how justly *Papists* are charged with Two things, *Idolatry* and *Disloyalty*: which I shall here send you with the best improvements I could make of them. You may remember I gave you my opinion of *Fanaticks* as no Church at all; having no Orders of *Priests* and *Bishops*; nor any Ministry allow'd by the Church of *England*; consequently no true *Sacrament*, no power of binding and absolving *Sinners*. To say nothing of *Creed* and *Lords Prayer*, wholly banish'd from their Meetings.

To begin with the first Point, the *Idolatry* of *Papists*. I know no better way towards a good understanding, than by recommending the *Mass* it self, to your perusal, lately published in the *English Tongue*. Which you shall find to be a Service offered up, not to any Saint or Angel, or other Creature, but only to the Living and True God, Father, Son, and Holy Ghost. I pray read it, and believe your own eyes. So that, if to begin their Devotions in the Name of the Holy Trinity, and conclude all their Collects in the Name of our Saviour *Jesus Christ*, be *Idolatry*, then *Papists* are *Idolaters*. See *Council Triden. Sess. 22 c. 3.* as for the *CONFITEOR*, which some People stumble at, every *Rationale* may help you to a good apprehension

hension thereof, unless your inclinations be to seek occasions of cavelling.

Moreover, all *Papists* will tell you they neither Believe nor Worship any thing for God, that is not God ; nor own any such thing as Praying to Saints or Angels, otherwise than to desire their Prayers for us, being so unworthy to Pray for our selves: Believing those Glorified Spirits as capable, at least of knowing what's done upon Earth, as the Prophet *Elisha* of knowing what pass'd in the King of Syria's Bed-Chamber ; that is, by Illumination from God alone. The same Prophet *Elisha* being afar off, saw all that passed between *Naaman*, and his Servant *Gebazi*. And surely without some reciprocal knowledge, there can be no Communion at all between the Saints in Heaven, and the Faithful on Earth. The which is an Article of our Creed: Indeed *Papists* renounce all Belief and Service of more than one God, Father, Son, and Holy Ghost : And attribute nothing to Saints or Angels, but as his Ministers or Favourites ; receiving from him, whatever understanding they may have of our Affairs upon Earth. The accuser of our Brethren (says St. John) is cast down, which accuses them before our God day and night. Now the Devil cannot accuse Men day and night before God, but he must first know for what. And shall we deny that understanding to the Glorify'd Spirits, which must needs be granted to the Devil himself? But if

any expressions you meet with in *Popish Manuals*, or *Prayer Books* that you do not like, the way to a good understanding, is, to enquire out their Sense of it: For I remember a *Presbyterian* once told me, he thought these words in the *Common Prayer-Book*, *O Ananias, Azarias and Misael, Praise ye the Lord and Magnify him for ever*, every whit as bad as the *Popish Invocation* of Saints, taking them in his own sense, and not in the sense of the Church of *England*. But I pray tell me if a truly penitent Sinner, (under the apprehension of his own vileness and displeasure of Almighty God,) should in the confusion of his Soul, desire the Prayers of Saints or Angels, where is the damnable Errour? It being the declar'd Doctrine of the Church of *Rome*, that all Intercessions of Saints have no virtue or force, but what they derive from the Merits of the Great Mediator *Christ Jesus*; as the Moon and Stars have no light but what they borrow from the Sun. To whose Merits you do not think it any affront to desire the Prayers of good Men upon Earth.

Again, as for the *Popish* Worship of Images; Many ignorant People stumble at this word Worship; and think it never imports any thing, but that supreme Honour which belongs to God alone. Whereas Worship signifies any kind of respect or Reverence given to any person according to his Dignity; therefore in the *English* Phrase, we call all eminent Gentlemen

tlemen, Worshipful. And all Men do Worship
 others when they put off their Hats, or bow their
 Bodies to them. And whereas you say it is but civil
 Worship that you give to Men, it is impertinent. For
 Civil and Religious Worship do not differ in the out-
 ward act or expression, but in the intention or ob-
 ject of our mind: That being civil Worship which
 is given to a civil Person, or Thing; and that Re-
 ligions Worship which is given to a Sacred Person or
 Thing. Now Saints being Holy Persons, their Pi-
 ctures, or other things that belong to them, may be
 said to be Holy, because they have relation to them;
 and the Scripture saith, *put off thy Shooes from thy Feet,*
for the place where thou standest is Holy Ground, Exod-
 3-5. Holy in regard of the presence of the Angels,
 by whom the Law was delivered; For which cause
 also the Vessels and Utencels of the Temple were
 called Holy.

But the sure way to know what the Church of
 Rome believes in this matter, is, to consider the words
 of the *Council of Trent*, and then to distinguish be-
 twixt their Doctrine, and the practice of silly Peo-
 ple. The words are these, *viz, Imagines Christi, dei-
 paræ Virginis, aliorumq; Sanctorum in Templis præ-
 sertim habendæ & retinendæ sunt, &c.* That is, the
 "Images of Christ, of the Virgin Mary, and other
 "Saints, are to be had and retained, especially in
 Churches (mark the Council does not say the Images
 of

"of God) and due Honour to be imparted to them,
 "not for that any Divinity is to be believed to be in
 "them, or virtue for which they are to be Worship'd,
 "or that any thing is to be expected from them, or
 "hope to be placed in them, as in times past the Pa-
 "gans did, who put their trust in Idols; But because
 "the Honour given to them, is indeed exhibited to
 "those things which they represent: so that by the
 "Images before which we uncover our heads, we re-
 "spect Christ and his Saints. *Council Trident. Sess.*
 "25. cap. 2.

Phanaticks think *Protestants* before the Altar eve-
 ry jot as superstitious, as *Papists* bowing before their
 Images: And think our kneeling before the *Sacra-*
mental Bread and Wine, which (say they) are but a
 Figure or Image of Christs Body and Blood, to be
 all out as scandalous, as *Papists* doing the same be-
 fore their Pictures. An *English-man* entring into dis-
 course with a *Jew* at *Amsterdam*, enquir'd of him what
 he thought of *Christians*, and particularly of *Papists*?
 he answered, they are the worst sort of *Christians*,
 because by their *Images* they keep up the memory of
 that grand *Malefactor* and *Impostor*, whom they call
Jesus, &c. Now as for the abuse of *Images*, *omnis*
superstitio in imaginum usu Sacro tollatur, saith the
 Council of Trent, let all *Superstition* be taken away
 in the use of *Images*; and further gives it in charge to
 all Bishops to look to it; *quod si aliquando Historias*

Et narrationes sacra Scripturae, cum id indocta plebs expedit, exprimi Et figurari contigerit, &c. "That is, "if at any time the Histories or Passages of Holy "Scripture shall happen to be painted or set forth in "imagery, the people are to be taught, that God is "not therefore pictur'd, as if he could be represented "by any shape or colours, or seen by any corporal Eyes. These very words are honest and satisfactory enough to any man that is not troubled with a Spirit of perverseness.

Again, as for their adoration of the *Host*; do but ask the most ignorant *Papist*, what is that object whereunto he kneels in receiving the blessed *Sacrament*? He will answer you, not the Elements of Bread and Wine, which he neither Worships nor intends to Worship, but only the Body and Blood of our Saviour; which He believes to be present, and You absent. So that if I am mistaken, says he, 'tis not in the Object of my Devotions, but in the presence or absence of that Object. Which mistake, how it should render ^{him} ~~him~~ an *Idolater*, and not a *Lutheran*, that holds the same thing, he cannot understand, being therefore deceiv'd neither in the Object nor intention of his Service? What if he should ask the question, who gave you Authority to pronounce Him, with all the *Churches of Italy, Spain, France, Austria, Greece*, Idolaters, for literally understanding our Saviours words, *This is my Body which is given*
for

for you? Certainly Idolatry is nothing else but the giving sepreme Worship to some Creature, believing it to be God, or to be like God. This the Church of Rome never do, no not to the Body and Blood of Christ, abstracted from his Divine Nature. Whereas the Pagans believ'd, and ador'd those things for Gods, that were no Gods. *They became vain in their imaginations, saith St. Paul, changing the Glory of the incorruptible God, into an Image made like corruptible Man, and to Birds and Fore-footed Beasts, and creeping things.* But now if the Histories of Holy Scripture (saith the Council of Trent) happen to be express'd in Imagery, *doceatur populus*, the People are to be Instructed, that God is not therefore figur'd as if he could be seen by any Corporal eyes, or represented by any Colours or Figures. *Papists* never say *Masse* to any other Object but the living God, Father, Son, and Holy Ghost; But St. Paul tells us expressly of the Pagans, 1 Cor. 10. 20. *I say that the things which the Gentiles Sacrifice, they Sacrifice to Devils, and not to God. And Rom. 1. 25. They changed the truth of God into a Lye, and served the Creature more than the Creator. Read the 32th. Chapter of Deut. v. 16. 17. Idolatry of the Israelites.*

The Body and Blood of Christ is verily and indeed taken and received by the Faithful in the *Lords Supper*, saith the Church of England. This *verily and indeed*, you interpret *virtually* and *esthetually*; That is, you receive not his Body, but the virtue of his Body;

Body; or you receive not the Body of Christ; but the Bodies of Bread and Wine, none other Body being present. We receive Christ virtually and effectually in the Sacrament of Baptism, say the *Papists*.

Præsentiam credimus, modum nescimus, was the saying of *Durandus*, and commended by Bishop *Bramhall*. And if I am not mistaken, the Church of *England*, and Church of *Rome*, disagree not in the thing, namely the *Real Presence*. But you will needs determine the manner how. I would willingly deny the *Real Presence* (said *Luther* in *Epist. ad Argentinenses*) that I might not consent with the *Pope* in any thing, were not the Scriptures so manifest in the case; and particularly these words of *St. Paul*, *He that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lords Body*.

But in all this controversy, still the question remains, who shall Judge where the mistake lies? And till this be resolv'd, we are like to be never the nearer. If you say the Scripture must be Judge, then I ask what if I take the Scripture in one sense, and You take it another, who shall determine the business, the Authority of the present Church, or every Man's Sense and Reason? If the former, 'tis rank *Popery*. If the latter, 'tis down-right *Socinianism*. If you will have the Primitive Fathers for Judges, still I must demand, what if I take 'em in one sense, and You take 'em in another? Are all those citations im-

pertinent, that are levy'd out of the Fathers by Be-
 armine, Perron, Bedanus, Maldonat, and others, in fa-
 vour of the Popish Doctrine? And have you examin'd
 them all? What think you of St. Cyprian's words,
de Cena Domini, (viz.) panis iste quem Dominus Discipulis,
porrigebat non effigie sed Natura mutatus omnipotentia
verbi factus est caro. Nay, what think you of St. Paul's
 words, *is not the Bread which we break, the Com-*
munion of the Body of Christ? 1 Cor. 10. 16. and
 must we needs kill one another about this word *Tran-*
substantiation? In short, that the Church of Rome are
 Idolaters, cannot, (I presume,) be any Article of the
 Church of Englands Creed, whilst the Prayers for His
 present Majesty in these words, *viz. That it may*
please thee to keep and strengthen in the True Worship-
ping of Thee in Righteousness and Holiness of Life, thy
Servant JAMES, our most gracious King and Governour.
 Mark these words, *keep and strengthen in the true Wor-*
shipping of Thee. Which being said from our hearts,
 do plainly suppose, or grant His Majesty to be a good
 Christian. If you say this Prayer was intended only
 for Protestant Princes, I pray then satisfie me why is
 it said now? Or who has power to alter it without
 His Majesties Authority? No one, & therefore

is said

Now as for the Mass and Ceremonies us'd in the
 celebration thereof, beware of that popular impiety
 of calling every thing Superstition that you do not
 understand. And give me leave to tell you a Truth
 that

that is not every day consider'd ; Divide your True Protestants (as they call themselves,) or Enemies of the *Mass*, into seven parts, and five of 'em are in their hearts, perhaps, but indifferent Friends to the *English* Liturgy ; which if *Monmouth* had prosper'd, you had found with a witness

Thus you have my poor Opinion concerning the Idolatry of *Papists* ; and how some late Preachers, by charging it upon them, little think they are undermining the Foundations of the Church of *England*, and consequently Preaching off their own Caslocks ; For if the Church of *Rome* both teach and practice Idolatry, they are indeed no Church of *Christ*, but of *Antichrist*. And then what shall become of the Priesthood and Christian Orders of the Church of *England*, whose first Bishops in the days of *Edward VI.* must derive their Succession and Consecration by the way of the Church of *Rome* ? Unless you will have *Papists* to be *Idolaters*, and Christian Bishops at the same time ; and so lodge the power of the Keys, and the power of Darkness in the same hands. Can we serve *Christ* and *Belial* ?

To this, your answer is, The Church of *Rome* is *Metaphysically* a true Church, but not *Morally*. Which answer, if it signifies ought to your purpose, must import thus much, that their Christian Orders can never be forfeited, notwithstanding their Apostacy from God. Now to my simple understanding, *Chri-*

ftian Orders must of neceffity make Christian Paftors; it being impoffible for them to ordain other Christian Paftors, and be none themfelves. If they be not, what is their Miffion and Holy Orders, but the impofition of a dead Hand? So I cannot make fenfe of your true *Metaphyfical Church*.

Upon the whole matter, if the Church of England be only a Member of the *Catholick Church*, her intereft must never be divided from the reft of the Body. But if *Papifts* both teach and practice *Idolatry*, and the *Eastern Churches* do the fame, (for they alfo believe the literal fenfe of our Saviours words, *hoc est corpus meum*) what then is become of the *Catholick Church*?

To my apprehenfion, it were as impoffible for the Church of Rome (maintaining Errours destructive to Salvation) to be any part of *Chrift's Catholick Church*, as it is for a Man to live long after he is mortally wounded. To fay they hold fome Truths, what does it avail them, when they are loft in the main point, the Belief, and Service of the true God?

In a word then, you allow the Church of Rome due Orders of Priests and Bishops, and confequently the power of the Keys. Now the difficulty which I am not able to refolve; is this; to have the power of Excluding and receiving others into the *Catholick Church*, and not be of it themfelves.

So much for the first point, the *Idolatry of Papists*. I proceed to the second, their *Disloyalty*. Wherein there is certainly a mistake: since in the most *Papish* Countreys, as *Italy, Spain, Austria, &c.* Rebellions are seldom or never heard of; I am sure not under the pretext of Religion. Whilst in our *Protestant* Islands no fewer than Seven *Fanatical* Conspiracies have happened within the space of twenty five years last past. But why cannot *Papists* be Loyal Subjects? You will instance perhaps the *Gun-powder Treason*, which I will grant to have been a most wicked Conspiracy of some *English Papists* against their *Protestant Prince*: And those not above 60 Persons; and amongst them not one *Papish Lord*. You will not expect personal honesty from every *Papist*, any more than from every *Protestant*. Nor I hope will you forget how that Treason came to light: Was it not by the Loyalty of the Lord Mountague, a *Papist*, honestly shewing a Letter sent by one of the Conspirators? See *Barclay's Conspiratio Anglicana*, giving an impartial account thereof.

K. CHARLES the second, after the Battle at Worcester (thanks be to God) fell into good hands; and all or most of them *Papists*.

But the general Doctrine of *Papists* (say you) is for a Power in the Pope to Depose Princes. And you are not so sure of it, as I am, that all *Fanatics* are for a Deposing Power in the People; insomuch that the
most

most virtuous Prince must never expect to be quiet for them; Witness King CHARLES the First.

You instance a Decree of the fourth *Lateran* Council under Pope *Innocent* the Third. But I intreat you to observe the time of Assembling that Council. Was it not in the year 1215. When not only the Kings and Princes, but almost all the People of *Europe* were *Papists*: And by their Embassadors or Representatives at *Rome*, subscribing and consenting to the Decrees thereof. So that if any thing injurious passed there, you may call it their own Act and Deed. Nor do I understand how Princes can commit Treason against themselves. You know the Christian World at that time apprehended no injury, but rather security in making such a Decree. Security not only of their Ecclesiastical, but Civil Peace. For experience tells us the method of *Fanaticks* is to begin with the Church, when their aim is at the civil Government.

But you will say the Decree requires *Popish* Princes to exterminate *Heresy* out of their Dominions. To which may be answered. First, 'tis no Article of Faith; but controverted even by *Papists* without any censure of *Heresy*. Secondly, I suppose you have heard how that in *France*, and in *Rome* it self, all Persons are prohibited meddling with such Doctrine; and how *Becanus* and *Sanctarellus* have been censur'd for it. Thirdly, it can never be interpreted to oblige

Princes

Princes to exterminate their Loyal Subjects. And such is every Church of *England* Man, that is without all mixture of *Calvinism* and *Fanatism*. Such a Man having nothing at all in his temper (whatever ignorance he may have) irreconcilable to One Holy *Catholick Church*. But such were not the *Waldenses* and *Albigenses* aim'd at by this Council. Whose Tempers most of them were so wild and absurd, as good *Protestants* would be now ashamed of. For instance, the *Albigenses* with the *Saducees*, deny'd the Resurrection of the Body; and that after death, there is any such place as *Hell*. With the *Manichees* they held two Gods, one Evil, the other Good. They reject all *Baptism* as a needless and unprofitable thing. They say it avails a Man nothing to frequent the Church, and say his Prayers. In short, they were a most *Fanatick* sort of *Reformers*.

The *Waldenses* held, that in the *Law* of their Party might Preach and Consecrate the *Eucharist*; that all Magistrates lose their Authority by committing mortal sin. That to take any Oath, even before a Magistrate is unlawful. That no Man, (tho' never so just and honest,) can be sav'd in the Church of *Rome*. See *Prateolus de dogmat. Hæreticorum*.

A Man that is a *Heretick* (saith *St. Paul*) after the first and second Admonition, is rejected. And good reason I think, because such Men are not only singular in their Opinions, but *Factionous* commonly in their Natures.

Natures: The word *Heretick*, (if properly render'd into *English*), signifies one that is a chooser of his own Religion: Or one that having no Commission from God, will needs take upon him to advance his own sense of *Scripture* against the received Faith of the Church: which in plain terms is nothing but Pride.

The Promises being seriously consider'd, I see no impossibility why all Loyal Protestants, and Papists, may not arrive at a good understanding.

But I foresee two sorts of People like to be offended at this Discourse, *Fanaticks* and *Trimmers*: And I can easily satisfy my self with the words of the Church of *England*, *Preface* to the *Common-Prayer-Book*, viz. *We know it is impossible in such variety of Apprehensions, Humours, and Interests as are in the World, to please all. Nor can expect that Men of Factious, Perverse Spirits, should be satisfy'd with any thing that can be done in this kind, by any other than themselves.*

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